



# Ritual for the Thargelia

6 Thargelion

- ◆ **Ritual washing**
- ◆ **Ritual washing with invocation to Okeanos**

Okeanos whose nature ever flows, from whom at first both Gods and men arose; sire incorruptible, whose waves surround, and earth's all-terminating circle bound: hence every river, hence the spreading sea, and earth's pure bubbling fountains spring from thee. Hear, mighty sire, for boundless bliss is thine, greatest cathartic of the powers divine: earth's friendly limit, fountain of the pole, whose waves wide spreading and circumfluent roll. Approach benevolent, with placid mind, and be forever to thy mystics kind.

- ◆ **Purification – khernips (holy water) sprinkled from a bay branch – “Be gone all corruption and evil” (three times).**

*“Blessed Okeanos, may your bright waters purify this space, and prepare both me, and it, for the rites that are about to unfold.”*

- ◆ **Euphemia sto, euphemia sto, eukhomai tois Theois pasi kai pasais.**  
(Let there be words of good omen, Let there be words of good omen, pray to the Gods and Goddesses.)
- ◆ **Who is present? Those attending answer: All good people!**
- ◆ **Lighting of the lamp for Hestia with invocation: Daughter of Kronos, You whose eternal flame illumines all our worship, come to this oikos with blessings . . .**
- ◆ **Lighting of the sacrificial fire**
- ◆ **Libation of honey sweet wine**
- ◆ **Homeric Hymn 24 to Hestia**

## To Hestia

Hestia, you that tend the far-shooting lord Apollo's sacred house at holy Pytho, from your locks the oozing oil ever drips down. Come to this house in kindly (?) heart, together with Zeus the resourceful, and bestow beauty on my singing.

Translated by Martin L. West

- ◆ **Strewing of barley groats around the altar (circling clockwise three times)**
- ◆ **To Gaia**

First of all, in my prayers, before all other Gods, I call upon the foremost prophetess Gaia.

Aeschylus – Eumenides (opening lines)

- ◆ **Invocation to Gaia: Gaia, to you who nurtures us into being, who nurtures us through life, and who accepts us once again unto Thee, blessed Kourotrophos, I honor you with khernips . . . .**
- ◆ **Offering of khernips poured out**
- ◆ **Orphic Hymn 26 To Earth**

### Ges

[Gaia Thea], mother of men and of the blessed Gods,  
 you nourish all, you give all, you bring all to fruition, and you destroy all.  
 When the season is fair you are heavy with fruit and growing blossoms;  
 and, O multiform maiden, you are the seat of the immortal cosmos,  
 and in the pains of labor you bring forth fruit of all kinds.  
 Eternal, reverend, deep-bosomed, and blessed,  
 you delight in the sweet breath of grass, O Goddess bedecked with flowers.  
 Yours is the joy of the rain, and round you the intricate realm of the stars  
 revolves in endless and awesome flow.  
 But, O blessed Goddess, may you multiply the gladsome fruits  
 and, together with the beautiful seasons, grant me favor.

Translation by Apostolos N. Athanassakis

- ◆ **Invocations and prayers to Themis: To you who sits leaning against Zeus, who consults closely with Zeus, and who are the just order of all things . . . .**
- ◆ **Libation of honey sweet wine**

Leap for goodly Themis

From the Hymn of the Kouretes

- ◆ **Purification – In memory of the Pharmakoi – a burnt offering of a string of black figs for the purification of men and a string of white figs for the purification of women**

*The main sacrificial offering at the Thargelia is a mixture of spring vegetables, the thargeloi.*

- ◆ **Incense – frankincense**
- ◆ **Invocation to Artemis: Protectress of women and children, of women in childbirth, and the young in nature . . .**
- ◆ **Libation of honey sweet wine**
- ◆ **Orphic Hymn 36 To Artemis**

### To Artemis

Hear me, O queen, Zeus' daughter of many names,  
 Titanic and Bacchic, reverend, renowned archer,  
 torch-bearing goddess bringing light to all, Diktyнна, helper at childbirth.  
 you help women in labor, though you know not what labor is.  
 O frenzy-loving huntress, you loosen girdles and drive distress away;  
 swift arrow-pouring goddess of the outdoors, you roam in the night.

Fame bringing and affable, redeeming and masculine in appearance,  
Orthia, goddess of swift birth, you are a nurturer of mortal youths,  
immortal and yet of this earth, you slay wild beasts, O blessed one,  
your realm is in the mountain forests, you hunt deer.  
O revered and mighty queen of all, fair blossomed, eternal,  
sylvan, dog-loving, many-shaped lady of Kydonia,  
come, dear goddess, as savior to all the initiates,  
accessible to all, bringing forth the beautiful fruit of the earth,  
lovely peace and fair-tressed health.  
May you dispatch disease and pain to the peaks of the mountains.

Translation by Apostolos N. Athanassakis (revised edition)

◆ **Homeric Hymns 27 To Artemis**

**To Artemis**

I sing of Artemis, whose shafts are of gold, who cheers on the hounds, the pure maiden,  
shooter of stags, who delights in archery, own sister to Apollo with the golden sword.  
Over the shadowy hills and windy peaks she draws her golden bow, rejoicing in the  
chase, and sends out grievous shafts. The tops of the high mountains tremble and the  
tangled wood echoes awesomely with the outcry of beasts: earthquakes and the sea also  
where fishes shoal. But the goddess with a bold heart turns every way destroying the race  
of wild beasts: and when she is satisfied and has cheered her heart, this huntress who  
delights in arrows slackens her supple bow and goes to the great house of her dear brother  
Phoebus Apollo, to the rich land of Delphi, there to order the lovely dance of the Muses  
and Graces. There she hangs up her curved bow and her arrows, and heads and leads the  
dances, gracefully arrayed, while all they utter their heavenly voice, singing how neat-  
ankled Leto bare children supreme among the immortals both in thought and in deed.  
Hail to you, children of Zeus and rich-haired Leto! And now I will remember you and  
another song also.

Translated by Hugh G. Evelyn-White

- ◆ **Incense – frankincense**
- ◆ **Invocation: Khair Apollon, healer, teacher, averter of evil . . . .**
- ◆ **Libation of honey sweet wine**
- ◆ **Orphic Hymn 34 To Apollon**

**To Apollon**

Come, O blessed Paian, O slayer of Tityos, O Phoibos, O Lykoreus,  
giver of riches, illustrious dweller of Memphis, O god to whom we cry “Ie”,  
O Titan and Pythian god, yours are  
the golden lyre, the seeds, and the plows. Grynean, Sminthian, slayer of Python,  
Delphic diviner, wild, light-bringing, lovable god you are, O glorious youth.  
You shoot your arrows from afar, you lead the Muses into dance,  
O holy one, you are Bacchos, Didymeus, Loxias, too,  
lord of Delos, you are the eye that sees all, you bring light to mortals,  
your hair is golden, your oracular utterance is clear.  
Hear me with kindly heart as I pray for people.  
You gaze upon all the ethereal vastness,

upon the rich earth you look through the twilight.  
 In the quiet darkness of a night lit with stars  
 you see earth's roots below, you hold the bounds  
 of the whole world; the beginning and the end to come are yours.  
 You make everything bloom with your versatile lyre,  
 you harmonize the poles, now reaching the highest pitch,  
 now the lowest, now again with a Doric mode,  
 harmoniously balancing the poles, you keep the living races distinct.  
 You have infused harmony into the lot of all men,  
 giving them an equal measure of winter and summer:  
 the lowest notes you strike in the winter, the highest notes you make distinct in the  
 summer,  
 your mode is Doric for spring's lovely and blooming season.  
 This is why mortals call you lord and Pan,  
 the two-horned god who sends the whistling winds;  
 it is for this you have the master seal of the entire cosmos.  
 O blessed one, hear the suppliant voice of the initiates and save them.

Translation by Apostolos N. Athanassakis (revised edition)

- ◆ **Libation of honey sweet wine**
- ◆ **Offering thargeloi to Apollon and Artemis**
- ◆ **Prayers: For purification, aversion of evil, blessings and protection, and for abundance .**  
 . . .

- ◆ **Incense – myrrh**
- ◆ **Invocation to Leto: Khaire Leto, mother of the Far-Shooter and the Virgin Profuse with Arrows . . .**

“In Delos Leto bore children once, gold-haired Phoebos, lord Apollon, and the deer-shooting huntress Artemis, who holds great power over women.”

From the Scolia 886

- ◆ **Libation of honey sweet wine**
- ◆ **Orphic Hymn 35 to Leto**

#### **To Leto**

Dark-veiled Leto, revered goddess, mother of twins,  
 great-souled daughter of Koios, queen to whom many pray,  
 to your lot fell the birth pains for Zeus' fair children.  
 you bore Phoibos and arrow-pouring Artemis,  
 her on Ortygia, him on rocky Delos.  
 Hear, lady goddess, come with favor in your heart  
 to bring a sweet end to this all-holy rite.

Translation by Apostolos N. Athanassakis (revised edition)

- ◆ **Incense – myrrh**
- ◆ **Invocation to Zeus: Khaire Zeu, Councilor, fulfiller, Savior, to you King of all who rules with Hera Queen of heaven . . .**

- ◆ **Libation of honey sweet wine**
- ◆ **Homeric Hymn 23 To Zeus**

#### **To Zeus**

Of Zeus, best and greatest of the gods, I will sing, the wide-sounding ruler, the one that brings to fulfillment, who consults closely with Themis as she sits leaning against him.

Be favorable, wide-sounding son of Kronos, greatest and most glorious.

Translated by Martin L. West

He does not sit upon his throne by mandate of another and hold his dominion beneath a mightier. No one sits above him whose power he holds in awe. He speaks, and it is done – he hastens to execute whatever his counseling mind conceives.

Aeschylus – Suppliant Maidens, Chorus

- ◆ **Incense: storax**
- ◆ **Invocation to Demeter Chloe: Khaire Blessed Goddess of green blades of crops, giver of good gifts, and bringer of seasons . . . .**
- ◆ **Libation of kykeon (barley meal, water, mint or barley meal, water, mint, and goat cheese) to Demeter**
- ◆ **Homeric Hymn 13 To Demeter**

#### **To Demeter**

Of Demeter the lovely-haired, the august goddess first I sing, of her and her daughter, beautiful Persephone.

I salute you, goddess: keep this city safe, and give my song its beginning.

Translated by Martin L. West

- ◆ **Offering of thargeloi to Demeter Chloe**
- ◆ **Excerpt from Homeric Hymn 2 To Demeter**

#### **To Demeter**

“Demeter, father Zeus, whose wisdom is everlasting, calls you to come join the tribes of the eternal gods: come therefore, and let not the message I bring from Zeus pass unobeyed.”

Thus said Iris imploring her. But Demeter's heart was not moved. Then again the father sent forth all the blessed and eternal gods besides: and they came, one after the other, and kept calling her and offering many very beautiful gifts and whatever rights she might be pleased to choose among the deathless gods. Yet no one was able to persuade her mind and will, so wroth was she in her heart; but she stubbornly rejected all their words: for she vowed that she would never set foot on fragrant Olympus nor let fruit spring out of the ground, until she beheld with her eyes her own fair-faced daughter.

Now when all-seeing Zeus the loud-thunderer heard this, he sent the Slayer of Argus whose wand is of gold to Erebus, so that having won over Hades with soft words, he might lead forth chaste Persephone to the light from the misty gloom to join the gods, and that her mother might see her with her eyes and cease from her anger. And Hermes obeyed, and leaving the house of Olympus, straightway sprang down with speed to the hidden places of the earth. And he found the lord Hades in his house seated upon a couch,

and his shy mate with him, much reluctant, because she yearned for her mother. But she was afar off, brooding on her fell design because of the deeds of the blessed gods. And the strong Slayer of Argus drew near and said:

“Dark-haired Hades, ruler over the departed, father Zeus bids me bring noble Persephone forth from Erebus unto the gods, that her mother may see her with her eyes and cease from her dread anger with the immortals; for now she plans an awful deed, to destroy the weakly tribes of earth-born men by keeping seed hidden beneath the earth, and so she makes an end of the honors of the undying gods. For she keeps fearful anger and does not consort with the gods, but sits aloof in her fragrant temple, dwelling in the rocky hold of Eleusis.”

So he said. And Aidoneus, ruler over the dead, smiled grimly and obeyed the behest of Zeus the king. For he straightway urged wise Persephone, saying:

“Go now, Persephone, to your dark-robed mother, go, and feel kindly in your heart towards me: be not so exceedingly cast down; for I shall be no unfitting husband for you among the deathless gods, that am own brother to father Zeus. And while you are here, you shall rule all that lives and moves and shall have the greatest rights among the deathless gods: those who defraud you and do not appease your power with offerings, reverently performing rites and paying fit gifts, shall be punished for evermore.”

When he said this, wise Persephone was filled with joy and hastily sprang up for gladness. But he on his part secretly gave her sweet pomegranate seed to eat, taking care for himself that she might not remain continually with grave, dark-robed Demeter. Then Aidoneus the Ruler of Many openly got ready his deathless horses beneath the golden chariot. And she mounted on the chariot, and the strong Slayer of Argus took reins and whip in his dear hands and drove forth from the hall, the horses speeding readily. Swiftly they traversed their long course, and neither the sea nor river-waters nor grassy glens nor mountain-peaks checked the career of the immortal horses, but they clave the deep air above them as they went. And Hermes brought them to the place where rich-crowned Demeter was staying and checked them before her fragrant temple.

And when Demeter saw them, she rushed forth as does a Maenad down some thick-wooded mountain, while Persephone on the other side, when she saw her mother's sweet eyes, left the chariot and horses, and leaped down to run to her, and falling upon her neck, embraced her. But while Demeter was still holding her dear child in her arms, her heart suddenly misgave her for some snare, so that she feared greatly and ceased fondling her daughter and asked of her at once: “My child, tell me, surely you have not tasted any food while you were below? Speak out and hide nothing, but let us both know. For if you have not, you shall come back from loathly Hades and live with me and your father, the dark-clouded Son of Cronos and be honored by all the deathless gods; but if you have tasted food, you must go back again beneath the secret places of the earth, there to dwell a third part of the seasons every year: yet for the two parts you shall be with me and the other deathless gods. But when the earth shall bloom with the fragrant flowers of spring in every kind, then from the realm of darkness and gloom thou shalt come up once more to be a wonder for gods and mortal men. And now tell me how he rapt you away to the realm of darkness and gloom, and by what trick did the strong Host of Many beguile you?”

Then beautiful Persephone answered her thus: “Mother, I will tell you all without error. When luck-bringing Hermes came, swift messenger from my father the Son of Cronos and the other Sons of Heaven, bidding me come back from Erebus that you might see me with your eyes and so cease from your anger and fearful wrath against the gods, I sprang

up at once for joy; but he secretly put in my mouth sweet food, a pomegranate seed, and forced me to taste against my will. So did they then, with hearts at one, greatly cheer each the other's soul and spirit with many an embrace: their hearts had relief from their griefs while each took and gave back joyousness. . . .

Then bright-coiffed Hecate came near to them, and often did she embrace the daughter of holy Demeter: and from that time the lady Hecate was minister and companion to Persephone.

And all-seeing Zeus sent a messenger to them, rich-haired Rhea, to bring dark-cloaked Demeter to join the families of the gods: and he promised to give her what rights she should choose among the deathless gods and agreed that her daughter should go down for the third part of the circling year to darkness and gloom, but for the two parts should live with her mother and the other deathless gods. Thus he commanded. And the goddess did not disobey the message of Zeus; swiftly she rushed down from the peaks of Olympus and came to the plain of Rharus, rich, fertile corn-land once, but then in nowise fruitful, for it lay idle and utterly leafless, because the white grain was hidden by design of trim-ankled Demeter. But afterwards, as spring-time waxed, it was soon to be waving with long ears of corn, and its rich furrows to be loaded with grain upon the ground, while others would already be bound in sheaves. There first she landed from the fruitless upper air: and glad were the goddesses to see each other and cheered in heart. Then bright-coiffed Rhea said to Demeter:

“Come, my daughter; for far-seeing Zeus the loud-thunderer calls you to join the families of the gods, and has promised to give you what rights you please among the deathless gods, and has agreed that for a third part of the circling year your daughter shall go down to darkness and gloom, but for the two parts shall be with you and the other deathless gods: so has he declared it shall be and has bowed his head in token. But come, my child, obey, and be not too angry unrelentingly with the dark-clouded Son of Cronos; but rather increase forthwith for men the fruit that gives them life.”

So spake Rhea. And rich-crowned Demeter did not refuse but straightway made fruit to spring up from the rich lands, so that the whole wide earth was laden with leaves and flowers. . . . Happy is he among men upon earth who has seen these mysteries; but he who is uninitiate and who has no part in them, never has lot of like good things once he is dead, down in the darkness and gloom.

But when the bright goddess had taught them all, they went to Olympus to the gathering of the other gods. And there they dwell beside Zeus who delights in thunder, awful and reverend goddesses. Right blessed is he among men on earth whom they freely love: soon they do send Plutus as guest to his great house, Plutus who gives wealth to mortal men.

And now, queen of the land of sweet Eleusis and sea-girt Paros and rocky Antron, lady, giver of good gifts, bringer of seasons, queen Deo, be gracious, you and your daughter all beauteous Persephone, and for my song grant me heart-cheering substance. And now I will remember you and another song also.

Translated by Hugh G. Evelyn-White

#### ◆ Libation of honey sweet wine

“Then may blessings go with us, and may the Gods watch benevolently over us and guard us with favorable fortunes!”

Adapted from Aeschylus – *Libation Bearers* – Chorus

- ◆ **Invocation to Hestia: Daughter of Kronos, You whose eternal flame illumines all our worship, we have honored You in first place with a libation of honey sweet wine and will honor you in last place with a libation of honey sweet wine . . .**
- ◆ **Homeric Hymn 29 to Hestia**

### **To Hestia**

Hestia, you that in the high dwellings of all, both immortal gods and men who walk on earth, have been assigned an everlasting seat as the privilege of seniority, and enjoy a fine honor and privilege, for mortals have no feasts without you where the libation-pourer does not begin by offering honey-sweet wine to Hestia in first place and last: and you, Argus-slayer, son of Zeus and Maia, messenger of the blessed ones, gold-wand, giver of blessings, be favorable and assist together with Hestia whom you love and revere. For both of you dwell in the fine houses of men on earth, in friendship towards each other, fine supports (of the house), and you attend intelligence and youth.

I salute you, daughter of Kronos, and you too, gold-wand Hermes. And I will take heed both for you and for other singing.

Translated by Martin L. West

- ◆ **Libation of honey sweet wine to Hestia**

*“Blessed Hestia, Goddess of home and hearth, to you we offer last of all a libation of honey sweet wine, as pious mortals should. Tend to those whom we love and guard the houses of the pious. As the Gods will it, so shall it be!”*

- ◆ **Extinguishing of the lamp**



# Ritual for the Thargelia

7 Thargelion

- ◆ **Ritual washing**
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- ◆ **Purification – khernips (holy water) sprinkled from a bay branch – “Be gone all corruption and evil” (three times).**

*“Blessed Okeanos, may your bright waters purify this space, and prepare both me, and it, for the rites that are about to unfold.”*

- ◆ **Euphemia sto, euphemia sto, eukhomai tois Theois pasi kai pasais.**  
(Let there be words of good omen, Let there be words of good omen, pray to the Gods and Goddesses.)
- ◆ **Who is present? Those attending answer: All good people!**
- ◆ **Lighting of the lamp for Hestia with invocation: Daughter of Kronos, You whose eternal flame illumines all our worship, come to this oikos with blessings . . .**
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## To Hestia

Hestia, you that tend the far-shooting lord Apollo's sacred house at holy Pytho, from your locks the oozing oil ever drips down. Come to this house in kindly (?) heart, together with Zeus the resourceful, and bestow beauty on my singing.

Translated by Martin L. West

- ◆ **Strewing of barley groats around the altar (circling clockwise three times)**
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First of all, in my prayers, before all other Gods, I call upon the foremost prophetess Gaia.

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Translation by Apostolos N. Athanassakis

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- ◆ **Libation of honey sweet wine**

Leap for goodly Themis

From the Hymn of the Kouretes

- ◆ **Incense – frankincense**
- ◆ **Invocation to Apollon: Khaire Apollon, healer, teacher, averter of evil . . .**
- ◆ **Libation of honey sweet wine**
- ◆ **Excerpt from Callimachus Hymn II To Apollon**

### To Apollon

How the laurel branch of Apollo trembles! How trembles all the shrine! Away, away, he that is sinful! Now surely Phoebus knocketh at the door with his beautiful foot. See'st thou not? the Delian palm nods pleasantly of a sudden and the swan in the air sings sweetly. Of yourselves now ye bolts be pushed back, pushed back of yourselves, ye bars! The god is no longer far away. And ye, young men, prepare ye for song and for the dance.

Hië, Hië, Paeëon, we hear—since this refrain did the Delphian folk first invent, what time thou didst display the archery of thy golden bow. As thou wert going down to Pytho, there met thee a beast unearthly, a dread snake. And him thou didst slay, shooting swift arrows one upon the other; and the folk cried “Hië, Hië, Paeëon, shoot an arrow!” A helper from the first thy mother bare thee, and ever since that is thy praise.

Translated by A. W. Mair

◆ **Orphic Hymn 34 To Apollon**

**To Apollon**

Come, O blessed Paian, O slayer of Tityos, O Phoibos, O Lykoreus,  
giver of riches, illustrious dweller of Memphis, O god to whom we cry “Ie”,  
O Titan and Pythian god, yours are  
the golden lyre, the seeds, and the plows. Grynean, Sminthian, slayer of Python,  
Delphic diviner, wild, light-bringing, lovable god you are, O glorious youth.  
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This is why mortals call you lord and Pan,  
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it is for this you have the master seal of the entire cosmos.  
O blessed one, hear the suppliant voice of the initiates and save them.

Translation by Apostolos N. Athanassakis (revised edition)

- ◆ **Recounting of the first day of the Thargelia with prayers to Apollon for averting evil and for bounty during the coming year.**
- ◆ **Offering of the thargeloi (mixture of spring vegetables) with libation and prayers that the sacrifice and libation be acceptable, each followed by an ululation, and for a bounteous harvest.**
- ◆ **Passing the new eiresione over the sacrificial flames with prayers and ululation as an offering to Apollon to be placed on the door.**

*At that feast they also carry the so-called “eiresione,” which is a bough of olive wreathed with wool, such as Theseus used at the time of his supplication, and laden with all sorts of fruit-offerings, to signify that scarcity was at an end, and as they go they sing:*

“Eiresione for us brings figs and bread of the richest,  
and honey in pots and oil to rub off from the body,

and strong wine too in a cup, that one may go to bed mellow.”

From Plutarch's Lives – *Theseus*, XXII.4&5

- ◆ **Libation of honey sweet wine**
- ◆ **Burning of the old eiresione in the sacrificial fire with prayers of thanks for Apollon's blessings during the past year, followed by ululation.**
- ◆ **Prayers (for blessings, protection, family, community, Elaion, YSEE, Labrys, and all in need.)**
  
- ◆ **Incense: myrrh**
- ◆ **Invocation to Zeus: Khaire Zeu, Councilor, fulfiller, Savior, to you King of all who rules with Hera Queen of heaven . . .**
- ◆ **Libation of honey sweet wine**
- ◆ **Homeric Hymn 23 To Zeus**

#### To Zeus

Of Zeus, best and greatest of the gods, I will sing, the wide-sounding ruler,  
the one that brings to fulfillment, who consults closely with Themis as she sits leaning  
against him.

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Aeschylus – Suppliant Maidens, Chorus

- ◆ **Prayers: For blessings, protection, family, and those in need, etc.**

But may Zeus grant that it go well with us. For Zeus' desire is hard to trace: it shines  
everywhere, even in gloom, together with fortune obscure to mortal men.

Aeschylus – Suppliant Maidens, Chorus

- ◆ **Incense – aromatic herbs**
- ◆ **Libation of water**
- ◆ **Orphic Hymn 43 To the Horai**

#### To the Horai

*Horai*, daughters of Themis, daughters of Lord Zeus,  
Eunomie and Dike and thrice-blessed Eirene,  
pure spirits of spring, of the blossoming meadows,  
you are found in every color, in all scents wafted by the breezes.  
Ever-blooming, revolving, and sweet-faced, O *Horai*,  
you cloak yourselves with the dew of luxuriant flowers.  
At play you are the companions of holy Persephone, when the Fates  
and the Graces in circling dances come forth to the light,

pleasing Zeus and their mother, giver of fruits.  
Come to the new initiates and their holy and reverent rites,  
bring perfect seasons for the growth of goodly fruit.

Translation by Apostolos N. Athanassakis (revised edition)

◆ **Libation of honey sweet wine**

“Then may blessings go with us, and may the Gods watch benevolently over us and guard us with favorable fortunes!”

Adapted from Aeschylus – *Libation Bearers* – Chorus

- ◆ **Invocation to Hestia: Daughter of Kronos, You whose eternal flame illumines all our worship, we have honored You in first place with a libation of honey sweet wine and will honor you in last place with a libation of honey sweet wine:**
- ◆ **Homeric Hymn 29 to Hestia**

**To Hestia**

Hestia, you that in the high dwellings of all, both immortal gods and men who walk on earth, have been assigned an everlasting seat as the privilege of seniority, and enjoy a fine honor and privilege, for mortals have no feasts without you where the libation-pourer does not begin by offering honey-sweet wine to Hestia in first place and last: and you, Argus-slayer, son of Zeus and Maia, messenger of the blessed ones, gold-wand, giver of blessings, be favorable and assist together with Hestia whom you love and revere. For both of you dwell in the fine houses of men on earth, in friendship towards each other, fine supports (of the house), and you attend intelligence and youth.

I salute you, daughter of Kronos, and you too, gold-wand Hermes. And I will take heed both for you and for other singing.

Translated by Martin L. West

◆ **Libation of honey sweet wine to Hestia**

*“Blessed Hestia, Goddess of home and hearth, to you we offer last of all a libation of honey sweet wine, as pious mortals should. Tend to those whom we love and guard the houses of the pious. As the Gods will it, so shall it be!”*

◆ **Extinguishing of the lamp**